WASHINGTON A FREE MASON.

AN

ADDRESS

DELIVERED BEFORE ST. JOHN'S LODGE, NO. 12, AND SOLOMON'S LODGE, NO. 20,

Ancient Free Masons

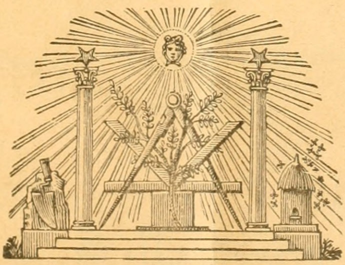
OF THE

STATE OF FLORIDA,

AT ST. AUGUSTINE, FLORIDA, ON THURSDAY, NOVEMBER 4TH, A. L., 5852, BEING THE CENTENNIAL CELEBRATION OF THE INITIATION OF GEORGE WASHINGTON.

BY THOMAS DOUGLAS,

Past Grand Master of the Grand Lodge, and Past Grand High Priest of the Grand Royal Arch Chapter of the State of Florida.



Tallahassee:

PRINTED AT THE SENTINEL OFFICE.

1853.

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Delivered Before St. John's Lodge, No. 12, and Solomon's Lodge, No. 20,

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STATE OF FLORIDA,

At St. Augustine, Florida, on Thursday, November 4th, A. L., 5852, being the Centennial Celebration of the Initiation of George Washington.

BY THOMAS DOUGLAS,

Past Grand Master of the Grand Lodge, and Past Grand High Priest of the Grand Royal Arch Chapter of the State of Florida.

Published by Request of St. John's Lodge, No. 12 and Solomon's Lodge, No. 20.

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TO THE

Most Worshipful Grand Lodge of the State of Florida,

THIS TRIBUTE

TO THE MASONIC CHARACTER OF THE GREATEST AND

BEST OF MEN, AND ONE OF THE MOST ZEALOUS

AND CONSTANT OF FREE MASONS,

IS VERY RESPECTFULLY AND FRATERNALLY DEDICATED

BY THE AUTHOR.

ADDRESS.

My Dear Brethren and Friends :—We have met this day in accordance with a resolution of the Grand Lodge of Florida, which was passed unanimously at its last annual communication, and with its preamble reads as follows :

Whereas, several of the Grand Lodges in the United States have directed the Lodges in their respective jurisdictions to celebrate, on the 4th day of November next, the centennial anniversary of the Initiation of our most worthy and much beloved Brother, General George Washington, into the mysteries of our Order : And whereas we may never have a second Washington, and if we should, he may not be a Mason : Therefore, for the purpose of testifying our affection for so much departed worth, and keeping his name and his virtues in perpetual remembrance as an incentive to the emulation and imitation of them :

Resolved, That the several Lodges under the jurisdiction of this Grand Lodge be, and they are hereby, directed, in some suitable and appropriate manner, to celebrate that centennial anniversary on that day.

A resolution which I doubt not is in unison with the feelings of all who hear me; for those who are not of our order have with us a common interest in the fame and the virtues of this great and good man, and are, I trust, equally disposed to cherish and profit by them. To love the character and cherish the memory and the virtues of such a man as Washington with reverent affection, is part of the common inheritance of all Americans ; but it is the peculiar privilege of Free and Accepted Masons to point to the lofty and well-proportioned statue of his greatness and his goodness, as testimony neither to be discredited nor disregarded, of the pure and excellent principles of our venerated Order.

In preparing to exhibit to you evidence of the connection of Washington with this venerable institution—the services he rendered it, and his unwavering attachment to its principles, my difficulty has not been the lack of materials, interesting and important, (for they are fortunately abundant and authentic,) but in the selection and due arrangement of them, which has not been unattended by perplexity. If, therefore, I should be somewhat desultory, I must beg

that you will excuse me, and should I seem to be tedious, you will please to bear in mind that this celebration takes place but once in a hundred years ; that long before it will occur again, the present generation will have passed away to the place appointed for all living ; that the proofs now collected and adduced are intended for the benefit of those who shall succeed us on this stage of action, and, moreover, that to enable us to exhibit the many virtues which render WASHINGTON so dear to us, as a Free Mason, we frequently are obliged to travel out of the masonic record into that broad field of evidence which is wholly inexhaustible, but where the proofs lie scattered about in wild profusion, and much mixed up with other matters.

I fear that I may not be able to interest and entertain, as I could wish, that portion of my audience who are not of the "mystic tie ;" however, whether I may be fortunate enough to do so, or not, I am exceedingly glad to see so many here, and especially that so many of the fairest and the best have honored us by their presence.

My masonic brethren, I take it for granted, will be interested in any thing that may tend to show the connection of WASHINGTON with our Order and his attachment to its principles, although it should not be put in the best form or be said in the most happy manner.

The preamble to the resolution just read, calls to our attention two most important events in our Masonic History: The initiation of WASHINGTON—which we have assembled to celebrate—and his Death. The first is one of which every Free Mason may well be proud—the last should awaken in our minds the most serious and solemn considerations. It has been justly said by a Reverend and worthy Brother, to be "characteristic of a well regulated mind, to find in the various dispensations of Providence, reasons and motives for increased watchfulness and activity in the paths of Virtue and Holiness." Blind indeed must be that eye which fails to see, and fearfully hardened must be that heart which does not feel in every event tending to alienate our hopes and af-

fections from the ruffling vanities of time and sense, and the stimulating distinctions of the world—the warning voice of that tremendous Being, whose we are, and whom we are bound to serve.

To guard against the operation of that almost universal delusion which induces us to think all man-kind mortal but ourselves—to extend our view beyond the clouds and shadows of time into the awful, boundless and enduring regions of Eternity—constantly to remember that "here we have no continuing city," and habitually and prayerfully to seek one to come—to regard our present perishing abode but as a temporary lodge in the wilderness, only a probationary resting place on our road to the Heavenly Canaan, is alike our bounden duty and our highest privilege; and hence it is most important that we determine to gather wisdom and instruction from those occurrences which practically demonstrate the utter insignificance and worthlessness of mere human honors and distinctions. "Verily every man at his best estate is altogether vanity. He cometh up like a flower and is cut down; he fleeth as a shadow and continueth not;" for "we all do fade as a leaf,"—are the monitory declarations of that blessed volume whose solemn warnings, when rightly read and inwardly digested, are truly and emphatically light and life. Considerations such as these should dwell in every mind and regulate every practice.—They ought to fan into a flame of ardent and animating hope, that strong desire and anxious longing after immortality which should warm our affections, enliven our devotions, and induce us more fervently to supplicate the Great Architect of the Universe to administer unto us an abundant entrance into the mansions of eternal glory when our work in time shall be ended. And what events more than those we are now called upon to commemorate should inspire our hearts with these feelings—these holy and devout aspirations! One hundred years have rolled down the tide of time to the ocean of eternity, since HE, whose name we revere as

——" One of the few—the immortal names,
That were not born to die ;"

whose virtues we admire and whose memory we hold sacred, was initiated into our venerable Order. And where now are those who aided in the performance of that interesting ceremony? Gone—all gone to that

——" Undiscovered country,
From whose bourne no traveller returns,"

and the place that once knew them will know them no more forever.

WASHINGTON, whom it has been truly and eloquently said, was "first in war, first in peace, and first in the hearts of his countrymen"—the Hero, the Patriot, the Statesman, the Freemason, the pious Christian—he of whom Napoleon at an early period of his eventful career, so truly and emphatically prophesied. It was just as he was about to embark for Egypt; some young Americans happening at Toulon, and anxious to see the mighty Corsican, had obtained the honor of an introduction to him. So soon as the customary salutations were passed, he earnestly enquired, " And how fares your countryman, the great WASHINGTON?" "He was well General," (said the gentlemen, brightening at the thought that they were the countrymen of WASHINGTON,) " he was very well General, when we left America." "Ah, gentlemen," (he rejoined) " WASHINGTON can never be otherwise than well—the measure of his fame is full—posterity will talk of him as the founder of a great empire, when my name shall be lost in the vortex of revolutions."

And where is WASHINGTON? His " dust has returned to the earth as it was, and his spirit has returned to God who gave it;" there we trust to dwell forever in perennial glory. And I am indebted to an address delivered by Brother B. B. French, Grand Master of the Grand Lodge of the District of Columbia, on the 24th of June last, by his *tomb* at Mount Vernon, for some of the items of his masonic biography which, amongst many others, I have here embodied.

WASHINGTON, he truly says, was a Free Mason, not of a day or a month or a year, but of his whole adult life. On the 4th day of November, A. D. 1752, (a short time before he had reached the age of twenty-one years,) he was initiated an entered apprentice. On the third day of March, A. D. 1753, nine days after he had attained his majority, he passed the degree of a fellow craft, and on the fourth day of the succeeding month of August, he was raised to the sublime degree of a master mason in Fredericksburgh Lodge, in Virginia; as is clearly shown by its records, which still exist and are open to the inspection of all who desire to examine them.

The age at which a man might be admitted a Mason has been different in different countries. The ancient constitutions require that he should be of "*mature and discreet age*," and the usage in the United States has been to require that he should be of the age at which, by law, a man is authorized to act for himself, viz: the age of twenty-one years.—Yet in France a Lewis (*Louveteau*, or son of a Mason) may be initiated at the age of eighteen years, and so he may be in England and New York, by dispensation. The ancient constitutions, published in A. D., 1723, fixed the age at twenty-five years. The explanation in regard to GEORGE WASHINGTON, (as given by Bro. French,) is that, at the time of his application to Fredericksburgh Lodge, he was supposed to be more than twenty-one years of age—that the question was not asked him, and that he was not aware that the regulations required that he should be twenty-one; and this view of the matter seems to be sustained by the fact that he did not take the second degree until some days after he had attained his majority, and by the further facts that, at the age of sixteen years, he was engaged in surveying upon the frontiers of Virginia, as appears by a letter to a young friend of his, in which he said:

"And now, at the age of sixteen years, in quest of an honest maintainance, encountering intolerable toil, cheered onward by being able to write to a school-boy friend, dear Richard, a doubloon is my constant gain every day, and some times six pistoles."

At that early age, himself his own cook, with no spit but a forked stick, no plate but a large chip, roaming over the spurs of the Alleghanies and along the banks of the Shenandoah, was this mere stripling surveyor, upon whom God had placed the rights and destinies of countless millions of men, toiling for himself, for his own "honest maintainance"—an example that should put to the *blush* the conduct of some of our modern *would-be* gentlemen, who deem it a disgrace for a white man thus to labor.

On the 20th of July, 1746, O. S., George Washington, Gent., as appears by the records of Culpepper County, produced a commission from the President and Master of William and Mary College appointing him Surveyor of that County, which was read and thereupon he took the oaths, &c. At the age of nineteen years he was appointed Adjutant General with the rank of Major in the Virginia Militia, and at the age of twenty-one he became the executor of the large estates of his deceased brother, Lawrence Washington. It is no matter of surprise, therefore, that it should not have occurred to any one to enquire his age when he made his application to Fredericksburgh Lodge; and the *actual maturity* of it could not be doubted.

The masonic character of Washington is the property of the venerable Order to which we belong, and precious to us it is, my brethren; and of so much value was it deemed by the enemies of Free Masonry, that an attempt has been made to rob us of it. But a few years since an effort was made to prove that he was not a Mason, or that, if he had ever joined our ancient Order, he renounced it. Having most signally failed in this, the next effort was to deny that he ever attended masonic lodges or took any interest in the labors of the craft; and in a letter to me (says our worthy brother, B. B. French,) from an anti-mason of the City of Boston, in 1848, the opinion is fully expressed that Washington was never master of a lodge, and that he did not lay the corner stone of the Capitol of the United States, as a Free Mason—a fact always asserted and believed by us.

These unworthy and illiberal efforts of the enemies of our institution, render it proper and necessary for us to collect together, and garner up the various items of evidence (and they are numerous and well attested) which conduce to prove, not only that he was a Free Mason, but that he was most strongly attached to the craft, an active working member of the institution, and that he most highly valued the principles which Free Masonry inculcates. And in pursuance of this object, Brother French has, since the receipt of the letter just mentioned, addressed one to the venerable George Washington Park Custis, from whom he received a prompt reply, in which he says :

"There is not a shadow of doubt but WASHINGTON officiated as Grand Master of Masons of the United States in laying the corner stone of the Capitol in 1793. He certainly wore the veritable apron now in possession of Alexandria Washington Lodge No. 22, and such other insignia as was suitable to his exalted rank as a mason. The apron, &c., was given to Lodge No. 22, by the executors of WASHINGTON, of whom (he said) I am sole survivor."

The same allusion to WASHINGTON as Grand Master, was made by Doctor Dick, in an eloquent address before Alexandria Lodge, on St. John's Day following the decease of WASHINGTON.

It may be objected that there was no such office as Grand Master of Masons of the United States. But would not the brethren when assembled to lay the foundation of the Capitol of a nation, which WASHINGTON had been made the instrument in the hand of Providence to create, and of which he was then, by the unanimous suffrages of his fellow citizens, the Chief Magistrate, have selected him "*par excellence*," to act as their Grand Master upon that important and interesting occasion? Moreover, in the year 1780, a Grand Lodge of emergency was convened in Pennsylvania, to consider the propriety of appointing a General Grand Master of the United States, and GEORGE WASHINGTON was unanimously chosen by that Grand Lodge to that high and responsible office.

Indeed, a general impression seems to have prevailed that he had been Grand Master, or he was so styled by way

of eminence. In the Masonic Register, published at Boston in the year 1802, is a "Masonic Dirge," which was composed by our Rev. Brother, T. M. Harris, Past Grand Chaplain of the Grand Lodge of Massachusetts, and set to music by Brother O. Holden, at the request of the Grand Lodge, as performed at Boston, February 22d, A. D. 1800, at the celebration of the funeral obsequies of Brother GEORGE WASHINGTON, in which the following lines occur:

> "A Mason, brothers—a GRAND MASTER dies!
> The Cassia sprig designates where he lies."

Therefore, it is not extraordinary that Dr. Dick and Mr. Custis should have spoken of him as such. The latter gentleman, in his letter to Bro. French, advised him to apply to the venerable Daniel Carroll for further information, which he did: Mr. Carroll replied that he was present and saw Washington lay the corner stone; that he was surrounded by Masons, but he could not recollect whether he wore any regalia or not. But one of the oldest Free Masons in the City of Washington, who was living on the last anniversary of St. John the Baptist, was present and well remembers that our Brother WASHINGTON was clothed in masonic regalia upon that occasion. These witnesses prove beyond the shadow of a doubt that WASHINGTON did actually lay the corner stone of the Capitol, and that he laid it as a Free Mason, with the members of the craft around him, and clothed in all the insignia of the Order usually worn on such occasions.

The proof that he was the first Master of Alexandria Lodge is equally conclusive. The charter was granted by Edmund Randolph, Governor of Virginia, and Grand Master of the Grand Lodge of that State, on the 28th day of April, 1788, and is directed

> "To our illustrious and well-beloved brother, GEORGE WASHINGTON, Esquire, late General and Commander-in-Chief of the Forces of the United States of America, and our worthy brethren, Robert M'Crea, William Hunter and John Allison, together with such other brethren as may be admitted to associate with them; to be a just, true and regular Lodge of Free Masons, by the name, title and designation of Alexandria Lodge, No. 22"

(The name of this Lodge was changed in 1805, in honor of the memory of our departed Brother, to "*Washington* Alexandria Lodge.") This charter, dated at Richmond, under the seal of the Grand Lodge and the bold and striking signature of Edmund Randolph, attested by William Waddell as Grand Secretary, is now in possession of Washington Alexandria Lodge, in almost as perfect a state as when it came from the hands of Governor Randolph; and although WASHINGTON is not named in the charter, as master of the Lodge, every Mason knows full well that, by *universal Masonic custom and usage*, the first person named in every Masonic charter or dispensation for a lodge *is the Master*. I will venture to say that no instance can be found where this usage has been departed from, unless, for some reason or other, the Brother thus named declined to act or could not serve as master. The records of this Lodge prior to April, 1797, have been lost or destroyed; but the record of Dec. 16th, 1799, contains the following entry, viz:

"Lodge of emergency: Funeral Lodge called for the burial of General WASHINGTON, *first Master* of this Lodge, No. 22."

Brother Scott, Past Grand Master of the Grand Lodge of Virginia, in an able and eloquent address, at the laying of the corner stone of the Washington Monument at Richmond, on the 22d of February, 1850, said of WASHINGTON:

"Frequently, when surrounded by a brilliant staff, he would leave the gay assemblage and seek the instruction of the Lodge. There lived (he said) in 1832, in our sister State of Ohio, one Captain Hugh Malloy, then ninety-three years old, who was initiated as a Free Mason in the marquee of WASHINGTON, he *officiating* and *presiding* at the ceremony."

And for this we have the additional evidence of the Grand Lecturer of the Grand Lodge of Ohio, who says that Captain Malloy resided near Bethel, in Clermont county. Indeed a Lodge was often opened in the tent of WASHINGTON, he presiding as Master and conferring the degrees of Masonry upon his subaltern officers. At the laying of the corner stone of the "Bunker Hill Monument," there was present a drummer of WASHINGTON's army, who had been

initiated and made a Brother in the marquee of the Commander-in-chief. Here is evidence, as conclusive as human testimony can make it, that WASHINGTON was Master of a Lodge, and that he frequently officiated as such.

Now, as to his attachment to the Craft and the principles of the institution, is it probable, I ask, that a man of the intelligence and astuteness of Governor Randolph would have put the name of WASHINGTON *first* in the charter of a Lodge, knowing that the usage in such cases made him the first *master*, had he not also have known that there was no danger of the institution's suffering any detriment therefrom? as it must, of course, have done, had he declined to serve as master from want of attachment to the principles of the Order.

Subsequently to the battle of Monmouth, and while the American army was stationed in New Jersey, General WASHINGTON was called to Philadelphia to consult with a committee of Congress, and remained until the close of 1779. The city had suffered much from the chances of war, having been some time in possession of the British troops. The consequence was, much suffering and distress among the poor, especially when winter set in. To aid in relieving the distress of the unfortunate, the Grand Lodge of Pennsylvania proposed to have a charity sermon preached before that body on the 28th of December, (the 27th being Sunday) by the Rev. Brother Wm. Smith, D. D., then Provost of the College in Philadelphia. Near four hundred pounds were collected on the occasion for the poor; the sermon was preached in Christ Church, to which the masons went in procession. WASHINGTON *walked as a mason*, and the programme shews that he had a distinct place assigned him as such, and the minister in his remarks alluded to his presence in the following beautiful manner. He had been referring to the patriotism of distinguished men of other lands in other times, and said:

"Such, to name no more, was the character of Cincinnatus, in ancient times, "rising awful from the plough," to save his country, and his country saved, re-

turning to the plough again, with increased dignity and lustre. Such too, if we divine right, will future ages pronounce to be the character of * * * * but you will anticipate me in a name which delicacy forbids me to mention. Honored with his presence as a brother, you will seek to derive virtue from his example; and never let it be said, that any principle you possess, can render you deaf to the calls of your country; but on the contrary, have animated you with intrepidity in the hour of danger, and humanity in the moments of triumph."

During the latter part of the American revolution, a mercantile house was established at the instance of Doctor Benjamin Franklin, (who was a Free Mason and master of the first Lodge ever held in Pennsylvania,) in the city of Nantz, by Elkanah Watson, who associated himself with a Frenchman by the name of Cassoul. The object of the house was, to receive the consignment of all the American vessels, that escaped the English cruisers, and dispose of the cargoes of tobacco, &c., and return French fabrics of cotton, silk, &c., but more particularly to furnish supplies of arms and ammunition, for the continental service. At that time WASHINGTON was known as a distinguished member of the masonic fraternity in Virginia. Messrs. Watson & Cassoul, (the firm before mentioned) caused a magnificent set of masonic ornaments to be embroidered by the nuns of an adjacent convent, who excelled in their execution of gold and silver tissue, and sent the same with a letter of thanks to WASHINGTON for his glorious efforts in the cause of independence, and noble sacrifice of his own preferment, to the welfare of his country. The following is his reply:

"Gentlemen—The masonic ornaments which accompanied your brotherly address of the 23d of January last, though elegant in themselves, were rendered more valuable by the flattering sentiments and affectionate manner in which they were presented. If my endeavors to arrest the evil with which the country was threatened by a deliberate plan of tyranny, should be crowned with the success that is wished, the praise is due to the Grand Architect of the Universe, who did not see fit to suffer his superstructure and justice, to be subjected to the ambition of the Princes of this world, or the rod of oppression in the hands of any person upon earth. For your affectionate vows, permit me to be grateful, and offer mine for *true brethren* in all parts of the world, and to assure you of the sincerity with which I am yours, GEO. WASHINGTON.

Messrs. Watson & Cassoul,
East of Nantz."

On the occasion of laying the corner stone of the Washington Monument at Richmond, Robert G. Scott, Esquire, (Past Grand Master of the Grand Lodge of Virginia,) the orator of the day, unfolded a garment of the finest texture which the wind carried out upon its bosom as if it had been gossamer. "This," said the orator, "is the blanket in which General WASHINGTON was wrapped up on his being baptized into the Church of Christ;" "and here," said the speaker, holding up the insignia which were in his hands, "here too, is the masonic scarf and apron made by Madame de Lafayette, and presented by General Lafayette to his masonic brother General WASHINGTON, and worn by him when officiating as master of a Lodge in Alexandria."

Would General WASHINGTON, (could he with propriety) have received such testimonials of respect and regard of himself as a mason, if he had not held the order in very high estimation? Certainly not; and he was too pure, too candid a man to practice so gross an impropriety. The two following letters were copied from the originals now in possession of the Lodge at Alexandria, in Virginia; they are given entire, and explain themselves:

"MOUNT VERNON, 28th December, 1793.

"GENTLEMEN—With a pleasing sensibility I received your favor of the 26th and beg to offer you my sincere thanks for the favorable sentiments with which it abounds.

"I shall always feel pleasure when it may be in my power to render any service to Lodge No. 39, and in every act of brotherly kindness to members of it, being with great truth, your affectionate brother, and ob't serv't,

GEO. WASHINGTON."

"MOUNT VERNON, June 19th, 1784.

DEAR SIR:—With pleasure I received the invitation of the Master and members of Lodge No. 39, to dine with them on the approaching anniversary of St. John the Baptist. If nothing unforeseen at present interferes, I will have the honor of doing it. For the polite and flattering terms in which you have expressed their wishes, you will please accept my thanks.

With esteem and regard, I am your most ob't serv't,

GEO. WASHINGTON.

WM. HERBERT, Esq."

The following is from General WASHINGTON's answer to

an address from King David's Lodge, Newport, Rhode Island, dated August 17th, 1790:

"Being persuaded that a just appreciation of the principles on which the masonic fraternity is founded, must be promotive of private virtue, and public prosperity, I shall be always happy to promote the interests of the society, and be considered by them as a deserving brother.

"My best wishes, gentlemen, are offered for your individual happiness.

GEO. WASHINGTON."

In answer to an address from the Grand Lodge of South Carolina, dated May 2d, 1791, he wrote as follows, viz:

"GENTLEMEN:—I am much obliged by the respect which you are so good as to declare for my public and private character. I recognise with pleasure my relation to the brethren of your society, and accept with gratitude your congratulations on my arrival in South Carolina.

"Your sentiments on the establishment and exercise of our equal government, are worthy of an association whose principles lead to purity of morals, and are beneficial of action. The fabric of our freedom is placed on the enduring basis of public virtue, and will, I fondly hope, long continue to protect the prosperity of the architects who raised it. I shall be happy on every occasion, to evince my regard for the fraternity. For your prosperity, individually, I offer my best wishes. GEO. WASHINGTON."

The following is his answer to an address from the Grand Lodge of Massachusetts, dated December 27th, 1792:

"GENTLEMEN:—Flattering as it may be to the human mind, and truly honorable as it is to receive from our fellow citizens testimonials of approbation for exertions to promote the public welfare, it is not less pleasing to know, that the milder virtues of the heart, are highly respected by a society whose liberal principles are founded on the immutable laws of truth and justice.

"To enlarge the sphere of social happiness is worthy the benevolent design of the masonic institution, and it is most fervently to be wished that the conduct of every member of the fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of masonry is to promote the happiness of the human race. While I beg your acceptance of my thanks for the "Book of Constitutions" which you have sent me, and for the honor you have done me in the dedication, permit me to assure you that I feel all those emotions of gratitude which your affectionate address and cordial wishes are calculated to inspire. And I sincerely pray that the great Architect of the Universe may bless you, and receive you hereafter into his immortal Temple. GEO. WASHINGTON."

Preston, in his excellent work entitled "Illustrations of Masonry," has inserted this latter correspondence, and remarks:

" From this time we perceive that the society of Free Masons in America continued to flourish under the auspices of General Washington, who continued his patronage of the Lodges till his death."

In March, 1797, the Grand Lodge of Massachusetts presented an address to General Washington upon his retirement from public life, in which (amongst other things) they said:

" Though as citizens they lose you in the actual labors of political life, they hope as *masons* to find you in the pleasing sphere of fraternal engagements."

The following is an extract from his reply:

" In the retirement which declining years induces me to seek, and which repose to a mind long employed in public concerns rendered necessary, my best wishes that bounteous Providence will continue to bless and preserve our country in peace, and in the prosperity it has enjoyed, will be warm and sincere, and my attachment to the society of which you are members will dispose me always to contribute my best endeavors to promote the honor and interest of the craft. For the prayer you offer in my behalf, I entreat you to accept the thanks of a grateful heart, with assurances of fraternal regard, and my best wishes for the honor, happiness and prosperity of all the members of the Grand Lodge of Massachusetts. GEO. WASHINGTON."

The following is in answer to an address from the Grand Lodge of Pennsylvania:

" Gentlemen and brethren:—I received your kind congratulations with the purest sensations of fraternal affection; and from a heart deeply impressed with your generous wishes for my present and future happiness, I beg you to accept my thanks. At the same time I request you will be assured of my best wishes and earnest prayers for your happiness while you remain in this terrestrial mansion, and that we may hereafter meet as brethren in the Eternal Temple of the Supreme Architect. GEO. WASHINGTON."

The original of this last letter, and also the apron worn by General Washington on the occasion of his appearing in the Grand Lodge of Pennsylvania as a visitor, are framed and hang in the Grand Lodge Room at Philadelphia, where they are preserved with the greatest care and veneration, as most precious memorials of their much beloved and most worthy departed brother.

The following is an extract from a letter of Gen. Washington, in reply to one from the Grand Lodge of Maryland, on his acceptance of the command of the armies of the United States during the difficulties with France in the year 1798:

" To the Right Worshipful Grand Lodge of Free Masons of the State of Maryland—Gentlemen and Brothers: Your obliging and affectionate letter, together with a copy of the constitutions of Masonry, has been put into my hands by your Grand Master, for which I pray you to accept my thanks. So far as I am acquainted with the principles and doctrines of Free Masonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind; I cannot, therefore, upon this ground, withdraw my approbation of it."

On the 22d of April, 1797, at a meeting of Lodge No. 22, of Ancient York Masons, at Alexandria, at which General WASHINGTON visited, the following address was presented from the Chair:

" Most respected brother:—The Ancient York Masons of Lodge No. 22, unanimously offer you their warmest congratulations on your retirement from your useful labors. Under the Supreme Architect of the Universe, you have been the Master Workman in creating the Temple of Liberty in the West, on the broad basis of equal rights. In your wise administration of the government of the United States for the space of eight years, you have kept within the compass of our happy Constitution, and acted upon the square with foreign nations, and thereby preserved your country in peace, and promoted the prosperity and happiness of your fellow citizens. And now that you have retired from the labors of public life, to the refreshment of domestic tranquility, they ardently pray that you may long enjoy all the happiness which the Terrestrial Lodge can afford, and finally be removed to a Celestial Lodge, where love, peace, and harmony forever reign, and where Cherubim and Seraphim shall hail you brother

By the unanimous desire of Lodge No. 22. JAMES GILES, Master.

General G. WASHINGTON.

To which Gen. WASHINGTON replied:

" Brothers of the Ancient York Masons of Lodge No. 22:—While my heart acknowledges with brotherly love your affectionate congratulations on my retirement from the arduous toils of past years, my gratitude is no less excited by your kind wishes for my future happiness.

" It has pleased the Supreme Architect of the Universe to make me an humble instrument to promote the welfare and happiness of my fellow men. My exertions have been abundantly recompensed by the kind partiality with which they have been received; and the assurances you give me of your belief that I have acted upon the square in my public capacity, will be among my principal enjoyments in this Terrestrial Lodge. GEO. WASHINGTON."

The toast of brother WASHINGTON upon that occasion was: "The Lodge of Alexandria, and all Masons throughout the world."

The death of General WASHINGTON called forth the following most feeeling and affecting address from the Grand

Lodge of Massachusetts to Mrs. Washington, which was presented by three of its Most Worthy Past Grand Masters, who were selected by the Grand Lodge for that purpose, doubtless as an especial mark of respect:

Boston, July 11th, 1800.

Madam:—The Grand Lodge of the Commonwealth of Massachusetts, have deeply participated in the general grief of their Fellow-citizens on the melancholy occasion of the death of their beloved Washington. As Americans, they have lamented the loss of the Chief, who had led their armies to victory and their country to glory; but *as Masons*, they have wept the dissolution of that endearing relation, by which they were enabled to call him their Friend and *Brother.*

They presume not to offer those consolations which might alleviate the weight of common sorrows, for they are themselves inconsolable.

The object of this address is not to interrupt the sacred offices of grief like yours; but whilst they are mingling tears with each other on the common calamity, to condole with you on the irreparable misfortune which you have individually experienced. To their expressions of sympathy on this solemn dispensation, the Grand Lodge have subjoined an order that a *golden urn* be prepared, as a deposite for a lock of hair, "an *invaluable relique*" of the Hero and the Patriot, whom their wishes would immortalize; and that it be preserved with the jewels and regalia of the society. Should this favor be granted, Madam, it will be cherished as the most precious jewel in the cabinet of the Lodge, as the memory of his virtues will forever be, in the hearts of its members. We have the honor to be, with the highest respect, your most obedient servants,

JOHN WARREN,
PAUL REVERE,
JOSIAH BARTLETT.

Mrs. Martha Washington.

To which Tobias Lear, Esq., for Mrs. Washington, replied as follows:

Mount Vernon, January 27, 1800.

Gentlemen:—Mrs. Washington has received with sensibility, your letter of the 11th instant, enclosing a note of the Grand Lodge of Massachusetts, requesting a lock of her deceased husband's *hair*, to be preserved in a *golden urn*, with the jewels and regalia of the Grand Lodge. In complying with this request, by sending the lock of hair, which you will find enclosed, Mrs. Washington begs me to assure you, that she views with gratitude the tribute of respect and affection paid to the memory of her dear deceased husband, and receives with a feeling heart the expressions of sympathy contained in your letter. With respect and esteem I have the honor to be, gentlemen, your most obedient servant,

TOBIAS LEAR.

John Warren, Paul Revere, Josiah Bartlett,
Past Grand Masters.

Upon the occasion of a late visit of a distinguished bro-

ther to the Grand Lodge of Massachusetts, the Grand Master delivered an address in which he said, (pointing to this *golden urn*) :

" When I turn my eyes to this golden casket, which has been entrusted to my keeping, as Grand Master of this Grand Lodge, I am reminded of him, who though " first in war, first in peace, and first in the hearts of his countrymen," and whom Americans delight to call the Father of his country, yet wore that emblem of innocence and badge of a mason, more ancient, as well as more honorable than the Roman Eagle, who, when the American army was encamped in a neighboring town, at the commencement of the revolutionary struggle, sat as a private member of a Lodge, with an orderly sergeant for his master, and that too, when he was as much the Dictator of his country as Cæsar was of Rome."

Here we have another proof of the strong attachment of this worthy brother to the principles of our order, and also an affecting evidence of the attachment with which our brethren of Massachusetts, now, after the lapse of half a century, cling to this precious relique.

The Hon. Thomas Bigelow delivered a eulogy on the character of Washington before this Grand Lodge, on the 11th of February, 1800, and at that period, so near the date of his death, when authentic information could easily be obtained, and when it is hardly possible that an erroneous statement of so important a character could have been made, Brother Bigelow, upon the authority of information derived from members of Washington Alexandria Lodge, asserts that he died the Master of it. His language is:

" The information received from our brethren who had the happiness to be members of the Lodge *over which he presided* many years, and of which *he died the Master*, furnishes us abundant proof of his persevering zeal for the prosperity of the institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of the art."

The square, the emblem of his office, is still worn by the Master of that Lodge ; it is made of silver, and is larger and heavier than similar jewels made at the present day.

Proofs might be multiplied ; but let these suffice. If they are not sufficient to satisfy even the most skeptical, that WASHINGTON was not only a Mason, but that he was (for a

time at least) Master of a Lodge, and frequently officiated as such, was a lover of the craft, and devotedly attached to the principles of our order, "neither would they be persuaded although one should rise from the dead."

"These testimonials," says Brother Mackey, (to whose writings I am much indebted for evidence of WASHINGTON's Masonic character,) "these testimonials of the masonic life and opinions of the Father of his country, are of inestimable value to the institution." "They demonstrate, (to use the language of Brother Moore) beyond controversy, his attachment to the institution—the high estimation in which he held its principles—his conviction of its ability to "promote private virtue and public prosperity,"—and they place beyond all doubt, his disposition always to contribute his best endeavors to promote the honor and interest of the craft; a disposition which he continued to manifest, and on all proper occasions to avow, to the latest period of his life."

Considerable importance seems to have been attached to language, (said to have been) used by WASHINGTON in a letter to one G. W. Snyder, who had written to him, expressing fears that the mischievous tenets of the Illuminati, then established in Europe, might find their way into the Masonic Lodges of the United States, and had sent him a book entitled "Proofs of a conspiracy," &c. In his reply dated September 25th, 1798, WASHINGTON, after stating that sickness and a multiplicity of matters which pressed upon him, had prevented the acknowledgement of the receipt of his letter, is said to have written as follows:

"And which allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English Lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years. I believe, notwithstanding, that none of the Lodges in this country are contaminated with the principles attributed to the Society of the Illuminati."

In a letter to the same gentleman of the 24th of October, WASHINGTON reiterated the belief that the Lodges of Free Masons had not endeavored to propagate the "diabolical tenets" of the Illuminati." The remark imputed to WASH-

INGTON that he had not been in a Lodge more than once or twice within thirty years, has been seized upon by our enemies, to prove that he had relinquished all interest in Free Masonry; but admitting that he made the remark as stated, there would seem to be no difficulty about the matter. The error of Mr. Snyder consisted in supposing that WASHINGTON presided over certain *English Lodges* in this country. To disabuse his mind in regard to that matter, WASHINGTON may have said, "I preside over none,"—none what? "No *English Lodge*—and have not been in one more than once or twice within the last thirty years;" one what? Why, an *English Lodge*. This is the fair import of the terms said to have been used, and thus restricted they were (if used) doubtless true, for all English Lodges had virtually ceased to exist in the United States near thirty years before. If written, they must mean that, or they were used in that general sense, which is very common, to indicate a few times, not often, &c.—as a moment is frequently used to signify a short (but indefinite) space of time.—as God hides himself from, or is angry with, and afflicts his people but for a moment.—"the joy of the hypocrite is but for a moment," and is quickly changed into eternal sorrow—"a lying tongue is but for a moment," as truth will quickly be discovered to the liar's shame. Otherwise, they would be inconsistent with the array of testimony which I have adduced, and to which much more might be added; and I am content to leave to the enemies of our order, if they will still persist in their foolish and absurd charge, all the honor they may acquire by attempting to prove that our beloved and revered Brother, was guilty of inconsistency and deceit.

A claim was put forth in the London Free Mason's Quarterly Review in the year 1834, that WASHINGTON was initiated in the Military Lodge, No. 227, attached to the 46th Regiment of the British Army, and has lately been reiterated by our English brethren, who assert that the Bible on which he was obligated is now in possession of that Regiment. There are some things, my brethren, which we can-

not spare ; and the honor of having initiated the "Father of his country" into our order is one of them. We would not rob our British brethren of one iota of any honor to which they may be justly entitled in regard to him. We duly appreciate the "reverence in which they hold the character, and the fondness with which they treasure up the living memorials of our beloved WASHINGTON," but it is due to them, to ourselves, and to the truth which he so much loved, and which was a distinguishing virtue of his life, that every thing pertaining to his memory should be preserved in all its integrity; and that this claim is founded in error is clearly demonstrated by Brother Charles W. Moore, the R. W. Grand Secretary of the Grand Lodge of Massachusetts, in the number of his Free Mason's Monthly Magazine for July of the present year. He says, "In July, 1848, we had an opportunity afforded us, of making a personal examination of the early record book of Fredericksburg Lodge, No. 4, under the jurisdiction of the Grand Lodge of Virginia. It is called the "Ledger," and is not less venerable in its appearance than for its age. From it we copied with our own hand the following interesting, and in view of the question we are considering, important and decisive items." Here follows an extract from the record book of what relates to WASHINGTON. But since the foregoing was written I have received a communication from that Lodge, commencing thus:

"Dear Brother—On the 4th day of November, 1752, GEORGE WASHINGTON was initiated into the mysteries of Masonry in Fredericksburg Lodge, No. 4. The 4th day of November next will be the centennial anniversary of that event."

To this communication, which is official, is appended the following:

"Note—Extract from the record of Fredericksburg Lodge, No. 4:

"5752—Nov. 4th—GEORGE WASHINGTON, (Present as Entered Apprentice.)

"Nov. 6th—Received of Mr. GEORGE WASHINGTON, for his entrance money, £2 3*s*.

"5753—March 3d—GEORGE WASHINGTON passed Fellow Craft.

"August 4th—Transactions of the evening are GEORGE WASHINGTON raised Master Mason.

"A copy—Teste, ROBT. W. HART, Secretary."

I have preferred this document to that of Brother Moore because *it is official*, and because in Brother Moore's extract there is a slight but unimportant inaccuracy, which occurred, doubtless, from the haste of copying.

The archives of Fredericksburg Lodge, No. 4, still holds as a precious treasure, the Bible used at the initiation of WASHINGTON. "We saw it," says Brother Moore, "in 1848, and are happy to add, that it was then in a good state of preservation. It is a small quarto volume, beautifully printed on minion type. It bears on its title page the imprint 1668. Printed at Cambridge, by John Field, printer to the University."

This claim is doubtless made by our British brethren in good faith ; there is every reason to believe that the name of WASHINGTON is in some way connected with the records of Military Lodge, No. 227. But there is most certainly a mistake as to his having been initiated in that Lodge.—Brother B. B. French, Grand Master of the Grand Lodge of the District of Columbia, and others whose veracity cannot be doubted, bear similar testimony in regard to the records of Fredericksburg Lodge, No. 4, as Brother Moore, and those records are still in existence to speak for themselves; indeed Brother Robert J. Morrison, W. Master of that Lodge, visited the city of Boston last August, with a view to solicit aid from the Lodges there, to build a Masonic Monument to the memory of WASHINGTON at Fredericksburg in Virginia, which the Lodge there has determined to erect, and had with him the *original record book* of his Lodge, in which the name of General WASHINGTON is recorded among the initiates, and also the identical Bible that was used on the occasion of WASHINGTON's initiation. And with Brother Moore, I entertain no doubt that our English brethren will receive this *record* as not only the highest evidence of which the case admits, but as entirely conclusive in regard to the Lodge in which General WASHINGTON first saw the light of Masonry; and that knowing the truth, they will be ready

and willing, nay happy, to "render unto Cæsar the things that are Cæsar's."

The probability is (and I entertain no doubt) that he applied to and received from Military Lodge, No. 227, further light in Masonry. It is well known that some of the English Army Lodges, in addition to the three symbolic degrees, conferred the degree of Mark Master as a side degree ; indeed some of the Lodges in the United States did so, many years ago. Your speaker took that degree thus in Indiana, before a Grand Lodge or Royal Arch Chapter was established in that State ; and we have the authority of the present Provincial Grand Master of Nova Scotia for saying, that this degree has been conferred in that Province, and in Canada, for upwards of a century, under a Master's Warrant ; "to which Lodge," he adds, "and not to a Royal Arch Chapter, I am of opinion the degree of Mark Master properly belongs." It is not, therefore, travelling beyond the limits of probability to assume that Lodge No. 227, following the practice of other Military Lodges of that day, and of the Lodges in Canada and Nova Scotia, conferred the Mark Degree—that General Washington took it there, and so was in truth obligated upon "the volume of the sacred Law" which is now held in such high regard and veneration by our English brethren. This view of the subject, (although not given as authoritative) seems to derive strong support from the following fact, especially as the records of no American Lodge contains any evidence of its having conferred this degree upon our Brother Washington. At the late session of the Grand Lodge of Massachusetts, the Hon. Myron Lawrence of the State Senate, and a Past District Deputy Grand Master, was introduced to the Grand Lodge by the M. W. Grand Master, when he exhibited a jewel which he said had just been handed to him by Col. Flores, Junior Grand Warden of the Grand Lodge of Peru, and had been worn by Gen. Washington, as the presiding officer of a Lodge in the army of the revolution. The history of the jewel, as the Hon. Brother gave it, on the au-

thority of Brother Flores (then present) is briefly as follows: It originally belonged to Bro. Bystrzanowfski, a Polish soldier, who came over to this country about the time that Kosciusco arrived here, and immediately entered and served in the American army under Gen. WASHINGTON. Being a Mason, he was associated with WASHINGTON in one of the army Lodges, having authority to confer the Mark Degree, and over which WASHINGTON presided for a time as Master. This jewel being the only one in possession of the brethren appropriate to a Mark Lodge, was loaned to Gen. WASHINGTON by Br. Bystrzanowfski, and was worn by him at the regular meetings of the Lodge. On the disbanding of the army, WASHINGTON returned it to its owner, with a complimentary letter. At his death, Br. Bystrzanowfski bequeathed it to his children, through whom it was transmitted to one of his grand sons, then also present in the Grand Lodge.

And here it may not be improper for me to relate another anecdote, alike honorable to the character of WASHINGTON as a man and a mason.

The masonic chest of the distinguished 46th (Irish) Regiment, by the chance of war, fell into the hands of the Americans; the circumstance being reported to Gen. WASHINGTON, he embraced the opportunity to testify his estimation of Masonry in the most marked and gratifying manner, by directing that a guard of honor, under the command of a distinguished officer, should take charge of the chest, with many articles of value beionging to the 46th, and return them to that regiment.

"The surprise and the feelings of both officers and men, may be imagined, when they perceived the flag of truce which announced the elegant compliment of their noble opponent, but still more noble brother."

Temperance, fortitude, justice and prudence, the four cardinal virtues of masonry, all shine out conspicuously in the character of this beloved brother. Truth, the brightest star in the constellation of masonic virtues, was his beacon light; and charity, that "splendid branch of masonic science, which is the distinguishing characteristic of the Deity,"

seemed an inbred principle of his nature. Instances of his unostentatious exercise of that lovely virtue, might be cited in sufficient numbers to fill a volume. And in piety and trust in God, he has set us an example that we should all do well to follow. The faith of Moses in his God was never known to waver, from the time when he received his incommunicable name at the "*burning bush*," on Horeb's sacred Mount. So, that of Washington never seemed to waver, after the time when the Almighty consecrated and set him apart, as *His* instrument, to redeem this country from the thraldom of foreign domination, and lead her free born sons to victory and to glory.

Col. B. Temple, who was one of his aids in the French and Indian war, often stated, that he had frequently known Washington on the Sabbath day, to read the Scriptures to, and pray with his regiment, in the absence of his Chaplain. And also that on sudden and unexpected visits to his marquee, he had more than once found him "on his knees at his devotions;" and think you that on such solemn occasions he did not remember his brethren of the "*mystic tie?*" What an example for us, my brethren!

When, in 1774, the House of Burgesses, in Virginia, appointed a day of fasting and prayer, in sympathy with the people of Boston, whose port had been closed by an act of Parliament, we find in his *private* diary this: "I went to church and fasted all day."

When told that the British troops at Lexington, on the memorable 19th of April, 1775, had fired on and killed several Americans, he replied: "I grieve for the death of my countrymen, but rejoice that the British are still so determined to keep God on our side."—Alluding to that noble sentiment which he has since so happily expressed, that the smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained. When called by his country, in 1775, to lead her free born sons against the armies of Britain, what charming modesty, what noble self-dis-

trust, what pious confidence in that Great Being, "who rules in the armies of Heaven and amongst the inhabitants of the earth," was evinced by him. "My diffidence in my own abilities," he humbly stated, "was superseded by a confidence in the rectitude of our cause, and the patronage of Heaven." And after the result had proved that his "faith was well founded," he said:

"When I contemplate the interposition of Providence, as it was visibly manifested in guiding us through the revolution, in preparing us for a General Government, and in conciliating the good will of the people of America toward one another after its adoption, I find myself oppressed and almost overwhelmed with a sense of the divine munificence. I feel that nothing is due to my personal agency in all these complicated and wonderful events, except what can simply be attributed to the exertions of an honest zeal for the good of my country."

Headley, the eloquent biographer, says:

"In moral elevation no warrior of ancient or modern times approaches him. Given to no excesses himself, he sternly rebuked them in others. The principles of religion were deeply engrafted in his heart, and as there was no stain on his blade, he could go from the fierce fought field to the sacramental table. That brow which would have awed a Roman Senate in its proudest days, bent in the dust before his Maker. In the darkest night of adversity, he leaned in solemn faith on *Him* who is "mightier than the mightiest." As I see him moving through the wretched hovels of "Valley Forge," his heart wrung at the destitution and suffering that meets his eye at every step, slowly making his way to the silent forest, and there kneeling in prayer in behalf of his bleeding country—that voice which was never known to falter in the wildest of the conflict, choked with emotion—I seem to behold one on whom God has laid the consecrating hand; and all doubts and fears of ultimate success vanish like morning mist before the up risen sun. Washington, standing amid his band of patriot Generals, is to me the sublimest spectacle the history of the world furnishes. In wading through the long midnight that enveloped our prospects, one finds something more to record than the characteristic deeds of brave, ambitious men, or the triumph of disciplined armies; there is the enthusiastic love of liberty, unconquerable resolution—the firm reliance on Heaven—together with all that is great and heroic in action."

What Mason does not know that it is inculcated as a sacred duty in the first lessons of our order, to "put our trust in God—to implore his aid in all our laudable undertakings—and to esteem Him as the Chief Good?"

Washington, both by precept and example, inculcated these great Masonic duties.

In his first inaugural address, as President of the United States, he said :

"It would be peculiarly improper to omit in this, my first official act, my fervent supplications to that Almighty Being who rules over the Universe, who presides in the councils of nations, and whose Providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States, a government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration, to execute with success the functions allotted to his charge. In tendering this homage to the great Author of every public and private good, I assure myself that it expresses your sentiments not less than my own, nor those of my fellow citizens less than either. No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men, more than the people of the United States. Every step which they have advanced to the character of an independent nation, seems to have been distinguished by some token of Providential agency ; and in the important revolution just accomplished—in the system of their limited governments—the tranquil deliberation and voluntary consent of so many distinct communities, from which the event has resulted, cannot be compared with the means by which most governments have been established, without some return of pious gratitude, along with an humble anticipation of the future blessings, which the past seem to presage. These reflections, arising out of the present crisis, have forced themselves too strongly on my mind to be suppressed. You will join with me, I trust, in thinking that there is none under the influence of which a new and free government can more auspiciously commence."

Such were the sentiments, such the feelings of this Sage —this noble Patriot—this Christian Statesman, whom we are entitled to call *our Brother*, when he was about to enter upon the discharge of the duties of an office, as yet wholly untried ; and upon the proper or injudicious management of which was to depend the perpetuity or speedy annihilation of a Constitution of Government that had cost millions of revenue and thousands of lives, and besides, involved the happiness of unborn millions of our race.—WASHINGTON had surveyed the broad field of responsibility. He came to the high and sacred office with great reluctance, but in humble reliance upon that Divine arm which had been his stay and support in the dark and stormy days of the Revolution. Having put his hand to the plough, he was not the man to look back. Having passed the Rubicon, his march was onward. Immediately following the

delivery of the above address, *he*, with the members of both Houses, attended divine service in St. Paul's Chapel. Thus did WASHINGTON, and thus did the National Assembly, commence the Government of our Country, by a devout recognition of its dependance upon Divine Providence for success.

Happy for the Country would it be, if the same spirit of piety, and the same acknowledgments to the Divine Author of all good had descended to after years.

Of all the dispositions and habits which lead to the prosperity of a Nation, said WASHINGTON, Religion is the indispensable support. In this constant disposition to look for National happiness only in National morals, flowing from the sublime affections and blessed hopes of religion, WASHINGTON agreed with those great legislators of antiquity, Moses, Lycurgus and Numa. "I ask not gold for Spartans," said Lycurgus, "Virtue is better than Gold." The result shewed his wisdom, The Spartans were invincible so long as they remained virtuous, even five hundred years.

"I ask not wealth for Israel," cried Moses: "but, oh, that they were wise! That they did but fear God and keep his commandments; then the Lord himself would be their sun and shield." The event proved Moses to be a true prophet.

Numa's whole time (the historian tells us) was spent in inspiring his subjects with a love of piety and veneration for the gods. Bouvier in his Institutes of American Law, says:

"Peace and order in society would not be guaranteed by the principles of human legislation, if those principles were not protected by the salutary influence of true religion, and human laws would be insufficient to regulate the conduct of man, if their action was not supported, directed and supplied by religion."

"GOD ALONE IS POWERFUL!—Thanks be to our gracious God, Father of Heaven and of earth, and of all things that in them are, that he has vouchsafed to give power unto men."

So commences one of the Ancient Constitutions of Free Masonry. Such is the spirit of our venerable and beloved Order. A spirit that always pervaded the bosom of *Him*, whose initiation into this Order we this day commemorate.

Sir Thomas Brown, says:

"Be thou substantially great in thyself, and greater than thou appearest unto others, and let the world be deceived in thee, as it is in the light of Heaven."

Such was the greatness of WASHINGTON. Great as he appeared to others, he was still immeasurably greater in himself!

"Oh, WASHINGTON! Thrice glorious name,
What due rewards can man decree?
Empires were far below thy aim,
And sceptres had no charms for thee;
Duty alone had thy regard,
In her, thou sought'st thy great reward."

Every where, throughout his country, which he loved so well, public honors were paid to him during his life, and after his death they were accorded to him, not only there, but in foreign lands. Yet he needed none of them to add to the celebrity of his name, or the glory of his achievments. Wherever the story of his greatness and of his patriotic services have travelled, they have elicited the admiration and homage of mankind. Indeed, amongst civilized people of all countries, his name has become a household word, and is identified with the wise and the patriotic. By the aged warriors of our Western Tribes, now indeed few and far between, he is still remembered as "our Father."

The Marquis De Chastellux, who visited him in his camp, tells us "that he was astonished and delighted to see the great American living among his officers and men as a "Father" among his children, who at once revered and loved him with filial tenderness." Brissott, another famous French traveller, assures us "that throughout the Continent, every body spoke of WASHINGTON as a "Father," and by common consent, there is applied to him the dearest and best of appellations: "The Father of his Country." His name is familiar to the wandering Arab; and his fame has penetrated the mountain fastnesses of the roving Tartar. And in all future time—at least while the American Republic has a name and a place on Earth, or while the record of her Revolution and the establishment of her Government shall last,

the name of WASHINGTON will be remembered with gratitude and joy. "His country is his monument—and her history is his epitaph."

A writer in the Edinburgh Review, thus expresses himself in regard to the American Fabius:

"If profound sagacity, unshaken steadiness of purpose, the entire subjugation of all the passions which carry havoc through ordinary minds, and often times lay waste the fairest prospects of greatness; nay the discipline of those feelings that are wont to lull or seduce genius and to mar and to cloud over the aspect of virtue herself, joined with, or rather leading to the most absolute self-denial—the most habitual and exclusive devotion to principle,—if these things can constitute a great character, without either apprehension or resources of information or circumventive powers, or any brilliant quality that might dazzle the vulgar, then WASHINGTON was the greatest man that ever lived in this World—uninspired by Divine wisdom and unassisted by supernatural virtue."

As a ruler of mankind, says William Smith, Professor of Modern History in the English University of Cambridge, he may be proposed as a model. Deeply impressed with the original rights of human nature, he never forgot that the end and aim of all just government, was the happiness of the people; and he never exercised authority till he had first taken care to put himself clearly in the right. His candor—his patience—his love of justice, were unexampled, and this, though *naturally* he was not patient; much otherwise, highly irritable.

Said Mr. Fox, in the British Parliament, in a speech delivered during WASHINGTON's second Presidential term:

"Illustrious man—deriving less honor from the splendor of his situation, than the dignity of his mind, before whom all borrowed greatness sinks into insignificance; and all the potentates of Europe (except the members of our own Royal Family) become contemptible."

"Of all great men," such is the declaration of Mr. Guizot, one of the Ministers of the late King of the French, "of all great men, WASHINGTON was the most virtuous and the most fortunate. In this world, God has no higher favor to bestow."

The civil character of this great man has rarely, perhaps never, been more truthfully and comprehensively written, than in the following extract from Alison's History of Europe:

"Modern history has not so spotless a character to commemorate. Invincible in resolution, firm in conduct, incorruptible in integrity, he brought to the helm of a victorious republic, the simplicity and innocence of rural life. He was forced into greatness by circumstances, rather than led into it by inclination; and prevailed over his enemies, rather by the inward wisdom of his designs, and the perseverance of his character, than any extraordinary genius for the art of war. A soldier from necessity and patriotism, rather than disposition, he was the first to recommend a return to pacific counsels when the independence of his country was secured, and bequeathed to his countrymen an address, on leaving their government, to which there is no composition of uninspired wisdom that can bear a comparison. He was modest, without diffidence—sensible to the voice of fame, without vanity—independent and dignified, without either asperity or pride. He was a friend to liberty, but not to licentiousness—not to the dreams of enthusiasts, but to those practical ideas which America had inherited from her English descent, and which were opposed to nothing so much as to the extravagant love of power in the French democracy. Accordingly, after having signalized his life by a successful resistance to English oppression, he closed it by the warmest advice to cultivate the friendship of Great Britain; and by a casting vote, shortly before his resignation, ratified a treaty of friendly and commercial intercourse between the mother country and her emancipated offspring. He was a Cromwell, without his ambition—a Sylla, without his crimes—and after having raised his country by his exertions, to the rank of an independent State, he closed his career by a voluntary relinquishment of the power which a grateful people had bestowed."

Lord Brougham, in his masterly essay on public characters, says of WASHINGTON:

"This is the consummate glory of the great American—a triumphant warrior, where the most sanguine had a right to despair—a successful ruler, in all the difficulties of a course wholly untried—but a warrior whose sword only left its sheath when the first law of our nature commanded it to be drawn—and a ruler who, having tasted of supreme power, graciously and unostentatiously desired that the cup might pass from him, nor would he suffer more to wet his lips, than the most solemn and sacred duty and his God required. It will be the duty of the historian and the sage, in all ages, to omit no occasion of commemorating this illustrious man, and until time shall be no more, will a test of the progress which our race has made in wisdom and virtue, be derived from the veneration paid to the immortal name of WASHINGTON."

John Marshal, (since Chief Justice of the Supreme Court of the United States,) another of the great and good men of that day, himself, too, a Free Mason, announcing the death of our illustrious Brother, in the House of Representatives, said:

"Our WASHINGTON is no more! The hero, the patriot, and the sage of America, the man on whom, in times of danger, every eye was turned and all hopes

were placed, lives now only in his own great actions, and in the hearts of an affectionate and afflicted people. If, sir, it had even not been usual, openly to testify respect for the memory of those whom Heaven has selected as its instruments for dispensing good to man, yet such has been the uncommon worth, and such the extraordinary incidents which have marked the life of him whose loss we all deplore, the whole American nation, impelled by the same feelings, would call with one voice, for a public manifestation of that sorrow which is so deep and universal. More than any other individual, and as much as to one individual was possible, has he contributed to found this our wide spreading empire, and to give to the western world independence and freedom. Having effected the great object for which he was placed at the head of our armies, we have seen him convert the sword into the ploughshare, and sink the soldier in the citizen. However the public confidence may change, and the public affections fluctuate with respect to others, with respect to him they have, in war and in peace, in public and in private life, been as steady as his own firm mind, and as constant as his own exalted virtues. Let us, then, Mr. Speaker, pay the last tribute of respect and affection to our departed friend. Let the "Grand Council" of the nation display those sentiments which the nation feels."

Mr. Adams, (then President of the United States,) concluded his letter to the Senate, thus:

"His example is now complete, and it will teach wisdom and virtue to magistrates, citizens and men, not only in the present age, but to all future generations, as long as history shall be read."

A question of importance being on the carpet that day, the House, as usual, was much interested; but, soon as it was announced—"General Washington is dead!"—an instant stop was put to all business—the tongue of the orator was struck dumb—and a midnight silence ensued. Both Houses adjourned to attend his funeral obsequies. His remains were consigned to the tomb with solemn funeral pomp—his *Masonic brethren* closing the ceremonies at *that*, his last resting place.

On the next day, it was resolved by the House of Representatives, that the House should wait on the President of the United States, to express their condolence at the mournful event—that the Speaker's chair should be covered with black, and that the members and all the officers of the House, should appear in deep mourning during the session.

Thus was manifested the warmest testimonials of the affections of a grateful and afflicted people, to the memory

of their truly lamented chief, who so justly merited the esteem of his country, his brethren, and his friends. Oh!

"It was not the tear at that moment shed,
When the cold turf had just been laid o'er him,
That can tell how beloved the friend that's fled,
Or how deep in our hearts we deplore him.
'Tis the tear through many a long day wept,
Through a life by his loss all shaded;
'Tis the sad remembrance fondly kept,
When all lighter griefs have faded.
Oh! thus shall we mourn, and his memory's light,
While it shines through our hearts, will improve them;
For worth shall look fairer, and truth more bright,
When we think how he lived but to love them."

When Napoleon heard that he was no more, he said:

"The great light of the age has gone out. WASHINGTON is dead! This great man fought against tyranny—he established the liberty of his country. His memory must always be dear to the French people, as well as to all the free in both worlds."

And even the young republic of France, then wading in rivers of blood, put on crape, and imposing ceremonies were decreed in honor of our departed hero, by the (then) young ruler of "*the great nation*."

"I," says the venerable Richard Rush, our late Minister to France, "heard, as did others, the master spirit of the provisional government, Lamartine, say—the man who saved France from torrents of blood by the self-possession, courage, and eloquence of a minute—it was in these terrible times, I heard him despairingly say: "The want of the age is a European Washington."

What a mighty name his! What a tower of strength! How fitted to cover nations, as with an ægis of wisdom, and safety, and glory; and if we may believe with Young, that "Friends departed, are Angels sent from Heaven, on errands full of love," we can well imagine with what exstatic joy he would leave the bright worlds above, and descend to watch over the destinies of this rising empire, and perform towards it those offices of love and mercy which might tend to promote its endless perpetuity. Should such a per-

petuity be permitted to prevail, (which may Heaven in mercy grant,) to what a glorious result may it lead! With the same ratio of increase as has taken place since the American Revolution, the population of the United States, when this centennial anniversary shall again occur, will be about four hundred millions. The relative proportion, according as it now exists, would give to our Order upwards of two millions. And who can calculate the moral effect of four hundred millions of free, enterprising, enlightened, and patriotic people, upon the destinies of the world? With the same firm reliance upon the Divine arm for support, as was evinced by the Fathers of that Revolution, they would be invincible, and their moral force irresistible. Brethren, in the Providence of God, our country has a mission to fulfil, and Free Masonry will be required to aid in accomplishing its destiny, of making the principles of toleration and free government as catholic and universal, as the principles we profess, and as our books teach, and our lectures inculcate. The memory and the sacred name of WASHINGTON demand it.

The eccentric, but talented English poet, Lord Byron, has also added his testimony to the excellency, greatness, and glory of *Him* whom we delight to honor—a tribute of praise which it is said he has no where in any of his writings, paid to a British hero, not even to Lord Wellington himself. But of this noble American he thus wrote:

> " Where shall the weary eye repose,
> When gazing on the great,
> Where neither guilty glory glows,
> Nor despicable state?
> Yes—one—the first—the last—the best,
> The Cincinnatus of the West,
> Whom envy, dared not hate,
> Bequeathed the name of WASHINGTON,
> To make men blush there was but one!

Such, my brethren, was WASHINGTON, whose virtues we are called upon to keep in perpetual remembrance—whose example we are solemnly enjoined to imitate—whose name

is revered throughout the world, and whose memory is here

> "In this bright land of the West,
> This fairer land beyond the sea,
> Where floats the banner of the free,"

embalmed in the hearts of his countrymen—and *especially in the hearts of his brethren of the mystic tie.*

Alexander, having climbed to the dizzy heights of ambition, and with his temples bound with chaplets dipped in the blood of countless millions, looked down upon a conquered world, and wept that there was not another world to conquer—set a city on fire, and died in a disgraceful scene of debauch.

Hannibal, after having, to the astonishment and consternation of Rome, passed the Alps, put to flight the armies of this mistress of the world, stripped three bushels of gold rings from the fingers of her slaughtered Knights, and made her very foundations tremble, returned to his country to be defamed and driven into exile, and to die at last of poison administered by his own hand, unlamented and unwept, in a foreign clime.

Cæsar, after having taken eight hundred cities, and dyed his garments in the blood of his fellow men—after having destroyed the only rival he had on Earth, was assassinated by those whom he considered his best and dearest friends, and at the very point where he had gained his highest ambition.

Napoleon, after having deluged Europe with tears and blood, clothed her with sack-cloth, and filled the world with the terror of his name, closed his days in lonely banishment in a barren Isle, and

> "Left that name at which the world grew pale,
> To point a moral or adorn a tale."

Alas! How vain is the greatness of this World unaccompanied by that virtue which the religion of the Bible inspires. How painful is the gift of genius if it be abused! Who that is now living would not rather die the death of the humble righteous man than that of Alexander, Hannibal, Cæsar or Napoleon?

WASHINGTON died the calm, the quiet, the peaceful death of the Christian. Brethren and Friends: let us all endeavor, by the grace of God, to live the life of the righteous that our last end may be like his. Let us one and all, in great humility, and in the fear and love of our Great Grand Master, emulate the glorious, the virtuous, the pious example of our worthy, beloved and departed Brother:

"Our WASHINGTON—the wise—the great"—

The Star of whose glory shall never, never set, and whose deathless fame is thus beautifully commemorated by another English Poet:

"There's a Star in the West that shall never go down
Till the records of valor decay;
We must worship that Star, though it be not our own,
For Liberty bursts in its ray.
Shall the name of WASHINGTON ever be heard
By a Freeman, and thill not his breast?
Is there one out of bondage that hails not the word,
As the BETHLEHEM Star of the West?"